
THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. V.]

AUGUST, 1804.

[No. 2.]

A Missionary Sermon, delivered at Hartford on the Evening of the Election Day, May 10, 1804, by the Rev. AMOS BASSETT, of Hebron.

[Contin. from page 8.]

JOHN VIII. 56.

Your Father Abraham rejoiced to see my day ; and he saw it and was glad.

THROUGH the mercy of God, the same gospel that was preached to Abraham is brought nigh to us with increased brightness. "The light of the sun has become seven fold." Now, in the time of our probation, is to be tried our love to Jehovah our Saviour. It is to be ascertained by the faith to which it gives operation—by a tender regard for the divine honor—by a delight in the promotion of religion—and by a prompt and persevering obedience to every plain intimation of the will of God.

1. If men have not faith in God, they neither love him nor please him. It is his fixed constitution also, that this *faith must be proved* by its fruits. He ac-

cordingly gives his professed friends in every age opportunities for the proof of their faith—promises to be believed, and excellent objects to be pursued.—When a true believer hears the promise, that "all nations shall bow down before Jesus," he is animated like one who hears the distant shouts of victory. A strong faith, like that of Abraham, need not lean upon sight ; but, in a manner the most honorable to God, relies upon *his* faithfulness, when "he calleth things that be not as tho' they were." Rom. iv. 17.

2. The sincerity of professed love to God, must be manifested by a tender regard to the divine honor and a delight in the promotion of religion. By a total indifference to these, men betray a want of "the spirit of adoption." Let every one therefore "prove his own self. Let the eye be turned to whole nations, not far distant, sunk in the darkness of heathenism and idolatry, ignorant and regardless of the God who made them, and trampl[ing] the divine honor in the dust.

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Ignorance of the feelings of God in relation to idolatry cannot be plead. It is the abominable thing which his soul abhorreth. Where then is our regard for the honor of Jehovah? Destitute of such a regard shall we presume to address him by the endearing title of "Our Father who art in Heaven?" Well may he reply to us, as he did to hypocrites in former times, "If I be a father where is mine honor?" Mal. i. 6.

Have any professors of religion been inattentive to the state of the heathen? Let such read a description of it in the first chapter to the Romans. Read also in the 3d chapter, from ver. 9th to ver. 19th. Read Gal. v. 19—21, and Eph. ii. 1, 11, 12.—The descriptions in these passages do at least include their state. Accordingly, the command is expressly given, "Go teach all nations." In opposition to all this light, will any attempt to maintain that the heathen stand in no need of the gospel—that they stand as good a chance for salvation without the gospel as with it—impeaching the wisdom of God, and endeavoring to persuade us that no exertions ought to be made to send them the gospel? "This persuasion" brethren "cometh not of him who calleth us."—The carnal Jews were grieved, but Abraham rejoiced, that the benefits of the Messiah's kingdom might and should be extended to all nations.

That in particular situations, and under certain circumstances there may be reasons for sending religious instruction to others rather than to the heathen, will not be denied. But, among these reasons, the one just re-

ferred to ought never to have a place.

In addition to the heathen, there are many others within our knowledge, particularly our brethren in the new settlements, whose situation claims from the friends of Christ a compassion like that which he felt, when he "beheld the multitudes as sheep without a shepherd." How many are there, of whom it may truly be said, that they are "without God in the world;" living in a total neglect of their maker and his reasonable service. God is continually dishonored, and they are walking in the road to death.

Professors of the gospel cannot surely be ignorant of the appropriate and only means of remedying these evils. Philosophers, both atheists and idolaters, have attempted in vain for hundreds of years to reform mankind. The cross of Christ, made known in the gospel, is the only mean of "pulling down strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God." The honor of God is inseparably connected with the prevalence of the gospel. God has "magnified his word above all his name" Psalm cxxxviii. 2. In proportion as the gospel spreads and prevails God is honored, his character is displayed, his perfections are brought forth to view, and "in the day of his power," men are brought to "know, love and serve him." Then "one shall say I am the LORD's; another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD. All that see them shall acknowledge them, that they are the seed

which the LORD hath blessed.—Then his Redeemer, Jehovah of hosts" appears in his glory—See 44th and 61st chapters of Isaiah.

3. God will try and prove our professions of love to him, by seeing how far we will yield an implicit, persevering obedience to his commands, without "confering with flesh and blood."—At times when true religion is most unpopular and most opposed, when the multitude have gone into idolatry, when the "love of the lukewarm has waxed cold, and the enemy is coming in like a flood;" then is there a special call for the real friends of Christ to appear openly for him, and evince that they are neither "ashamed of his words nor terrified by their adversaries." Apparent difficulties and impossibilities are not to weigh against the promises and plain commands of God.—The promises we have had before us. The commands are equally positive, "Go, teach all nations—go preach the gospel to every creature."

In whatever part of the vineyard the servants of God are placed, ought they not like Abraham to listen to the calls of duty and promptly obey them, even if they present difficulties as great as the voluntary "leaving of country, kindred," and friends—yea, the parting with an only son, or the "resisting unto blood?"

Few are, as yet, called to great extremities. In the present day, however, some ambassadors of Christ recognize such a command as this, "Get ye out of your country and from your kindred, and come into those lands which I shall shew you."

More particularly—to one, go to the inhabitants of Africa—to another, encounter the perils of the deep, that you may visit the Islands of the sea—to another, go to the long-benighted heathen of the east—to another, repair to the heathen round about thy borders who are "perishing for lack of vision"—to another, go "strengthen and confirm your brethren" who are deprived of the privileges they once enjoyed. "Gird up, all of you, the loins of your minds—be strong—I am your shield and your exceeding great reward."

To others who do not minister in holy things, is the command given, and not in words of "doubtful disputation," "Charge them that are rich in this world, that they must not trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Honor the great Melchisedec with your substance, in love to him and to the souls of men, and it shall be an odour of a sweet smell, well pleasing to God."

And finally, to all who "make mention of the Lord," of all descriptions, accompany all your exertions with fervent prayer.—All can perform this duty. Influenced therefore by that "charity which seeketh not her own, pray without ceasing," that true religion may bless every creature under heaven. Sooner let "your tongue cleave to the roof of your mouth," than cease to intercede for the prevalence of "pure and undefiled religion."

The aspect of the world at the present day, is calculated greatly to awaken the attention of the friends of Zion. See, on the one hand, the activity of the adversary of souls. Having overspread Asia, Africa and the greatest part of Europe and America, he has threatened and purposed to overwhelm the "residue," and involve the whole earth in misery. For hundreds of years he "has made war with the saints;" but now, in "great wrath," appears to be bringing on the hottest of the battle:—The trumpet does not give an uncertain sound."

See, on the other hand, the King of Zion "awaked as one out of sleep." Psalm lxxviii. 65. "The spirit of the Lord hath lifted up a standard against the enemy," according to his promise. The Lord, before our eyes, and before the eyes of many people, is giving demonstration of his power to "bruise Satan, to set at liberty the captive," and to bow the most stubborn hearted. His "arrows are made sharp in the hearts of his enemies; whereby the people fall under him."

Cannot the voice be heard from one place and another, "Come over and help us. Come ye to the help of the Lord against the mighty?"

See examples of those who have heard and obeyed, in the Apostolic Vanderkemp, and other men "like minded"—men who have hazarded their lives for the name of our Lord Jesus."

The oceans begin to be traversed, and the most distant regions to be visited; not to destroy the lives of the wretched inhabitants, but to "save their

souls;"—not to plunder their property; but to impart to them the "true riches;"—not to tear them from all they hold dear and doom them to slavery, but to convey to them and theirs the "freedom of the children of God."

Fathers and brethren, and all present who profess to fear God:

To us who are now alive is the cause of the blessed Redeemer committed. This is the cause which has employed the counsels of eternity, and in which the great Jehovah makes all his glory to pass before his intelligent creatures. This is the cause, for which the "Father gave his only begotten Son," for which the dear Immanuel shed his most precious blood upon the cross, and for which the Holy Ghost still condescends to visit these abodes of sorrow and spiritual death. This is the cause which has engaged the eager desires, the ardent prayers and the laborious exertions of "the excellent of the earth" in all ages;—to which God has made, and will make all events in the history of man subservient;—which takes from the grave its victory, bringing in a glorious resurrection from the dead; and is to make millions and millions happy "in the presence of God and of the Lamb" forever and ever.

To the professed friends of Christ, now upon earth, is this cause committed. "The fathers and prophets" are gone. "Having served their generation by the will of God, they have fallen asleep:" not however, till they had bequeathed this cause to us with their dying breath. Shall

we be indifferent whether it fail in our hands or not? Will any one hesitate to do with his might what yet remains to be done, "redeeming the time?" "This I say, brethren, the time is short." Soon we bid adieu to this earth, and our state is decided for eternity.

If through fear, or shame, or indifference, or dislike to the service of Christ, we utterly hold our peace; "burying our talent in the earth;" we may depend on being disowned before his tribunal at the last day.

How great, on the other hand, is the encouragement of duty? "Them that honor me, I will honor," saith the Lord.

When the church was reduced to a low state, and in the view of her enemies to inevitable destruction, in the days of Mordecai, we observe in him a noble example of faith and zeal. He, no doubt, well understood the promises relating to the day of Christ; and in particular, that he must descend from the Jews. He believed the promises. The honor and faithfulness of Jehovah were pledged for their fulfilment. Therefore, tho' in the midst of danger, he did not hesitate to appear decidedly and boldly in behalf of the people of God, and to take every prudent measure for their defence. To his hesitating and timorous daughter, who then held an important station, and whose co-operation was necessary, he declares, "in the full assurance of faith, enlargement and deliverance shall arise to the Jews; if thou altogether holdest thy peace at this time, it shall arise from another place; but thou and thy father's house shall be destroyed."

Here is a true son of Abraham, whom the Lord delighted to honor. Where are all those, who at this day enroll their names in the catalogue of the faithful? Let them "go and do likewise."

On the Light of God's countenance.

[Contin. from page 19.]

No. 3.

What is implied in walking in the light of God's countenance?

IN answer to this inquiry, it was remarked in the former number, that they who walk in the light of God's countenance, embrace the gospel plan of salvation and build their hopes upon the righteousness of Christ alone. And, *secondly*, as a natural fruit of this temper of mind, and a precious benefit of a justified state, they enjoy sweet peace, calmness and serenity of mind. We now proceed in the enumeration and say,

3. It implies a weanedness from the world, and a supreme delight and joy in God. I join these together, because they are in their nature inseparable, and are both implied in the same exercise. The light of God's glory shining into the heart—attracting the affections—transforming the soul, and imparting the divine pleasure of communion with God, casts a shade over the whole material world, and creates an holy indifferency towards all the fading, perishing enjoyments of time and sense. This is the very spirit and genius of Christianity in the soul—the fruit of that blessed religion Christ hath taught us; who says,

"He that loveth father or mother more than me is not worth of me; and he that loveth son or daughter more than me is not worthy of me. If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple; and whosoever doth not bear his cross, and come after me, cannot be my disciple." Here we are given to see that, that temper of mind which essentially characterizes a true child of God and disciple of Jesus, is a supreme love to, and delight in the Saviour, and the despising of every other object of enjoyment, when set in comparison or competition with him. This is the general instruction of scripture, and the genuine disposition of the Godly. "The friendship of the world is enmity against God. Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him."—(1 John ii. 15.) The Apostle Paul, in regard to his own views and feelings, expresses himself in very bold and striking terms. "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ."—And the Psalmist: "There be many that say who will shew us any good: Lord lift thou up the light of thy countenance upon us; thou hast put gladness in my heart more than in the time, that their corn and their wine increased.—"Whom have I in heaven but thee, and there is none upon

the earth whom I desire beside thee."

4. To walk in the light of God's countenance implies an holy nearness to God—sweet access to him, and a sense of his gracious presence. This is a spiritual nearness. God is essentially present with all his creatures, and they are ever in his immediate view; but he is present in a different manner with his children, and they have a very different sense of his presence, from what any other men have or can have. It is the joyful sensation of a dutiful, affectionate child, in the presence of his father, whom he loves and fears—enjoying his parental caresses, the smiles of his countenance and the tokens of his fatherly favor and affection. Such are the feelings and enjoyments of the child of God, but ineffably more sweet and endearing. The pious soul enjoys an holy intimacy with his heavenly father, and with a childlike freedom and confidence, utters all his complaints and his wants, his sorrows and his joys, his hopes and his fears and desires, into his gracious and attentive ear ever open to his cries. He pours out his whole soul into his bosom, and rolls all his burdens on the Lord. And God manifests himself unto his people otherwise than he doth to the world. He comforts them with his presence, and manifestations of his special love and favor. He feeds them with hidden manna. He is near to them in all they call upon him for. He hears their cries. He answers their prayers, and is a very present helper in all times of trouble. Such blessed nearness to, and communion with God, do holy souls en-

joy. The light of his countenance gives them this nearness, and causes them to see him who is invisible, and to rejoice in his presence. Therefore the Psalmist prays, with such fervency, "Cast me not away from thy presence," and in pleasing expectation of this blessed enjoyment, exclaims, "In thy presence there is fullness of joy."

5. To walk in the light of God's countenance, implies a faithful and conscientious discharge of all the outward duties of Christianity. It has been observed that this light has a transforming effect, and assimilates the soul to God. The natural tendency of it, therefore, will be to cause the soul to exemplify the divine image in outward life, by acts of cheerful, holy obedience, thro' all the various paths of duty to God and his fellow-men. "Ye are my disciples," saith Christ, "if ye do whatsoever things I command you." Grace is not a lifeless, inoperative principle in the heart, but it is vigorous and powerfully active. It will discover itself by its proper genuine exercises and fruits. This is the end and design of the Saints' spiritual creation. They are "created in Christ Jesus unto good works." And this is the end of their eternal election, as appears by what immediately follows, "which God hath before ordained that we should walk in them." This is the nature, and these the proper exercises of the new creature. When the law of God is written upon the heart, every precept is inscribed, and the soul will have respect to all God's precepts; they will be exemplified, copied and drawn out in daily life—so that all beholding

their Christian conversation may have an easy opportunity of reading the laws of Christ, every day; and will discover in them a conscientious regard to God's authority and a filial fear of offending him. This is the way in which they are directed to adorn their profession, and reprove and reform the unbelieving world. "Let your light so shine before men that they may see your good works, and glorify your father who is in heaven." It is true, they are very imperfect, and may often fall into sin and dishonor their Christian character and profession; but this is not walking in the light of God's countenance, but departing from God and walking for a season by the light of their own fire. It is because, as is sometimes the case with them, they are walking in darkness without light. But the habitual tenor of their lives savours of obedience, of spiritual mindedness and devotedness to God.—And the earnest desire of their hearts, the subject of their daily prayer to God, is, "Oh, that my ways were directed to keep thy statutes—guide me by thy counsel—teach me thy way, O Lord, and lead me in a plain path, because of mine enemies."

6. To walk in the light of God's countenance implies, the absolute dependence of the saints upon the constant special and supernatural influences of God's spirit, for the preservation of spiritual life in their souls, and the holy exercises of grace.—He that gave them spiritual life, must also preserve it, and quicken their graces. The same power which created them in Christ Jesus unto good works, must also work in them both to

will and to do, of his own good pleasure. This is the instruction and uniform language of God's word. To walk in the light of God's countenance, is to walk by the direction, quickening and strength which that light imparts to them. And they walk no longer than they have that light. When the light of God's countenance is withdrawn, and his face is hidden from them, their strength immediately fails, they fall into darkness and lose their way.—“Thou didst hide thy face and I was troubled.” It is God who conquers, and drives out their spiritual enemies for them.—This the Psalmist acknowledges in the type of God's driving out the Canaanitish nations, and bringing the children of Israel into the promised land—(Ps. xlv. 3.) “For they got not the land in possession by their own sword, neither did their own arm save them—but thy right hand and thine arm, and *the light of thy countenance*, because thou hadst a favor unto them.” This is very pointed and express. “The light of thy countenance,” signifies the exercise of that power by which God brought the children of Israel on their way to Canaan; and “thy right hand and thine arm,” import the signal and miraculous displays of divine power in their behalf.—These the Psalmist acknowledges and celebrates in a devout song of praise. But all these things point with special and ultimate reference to the spiritual journeyings and deliverances of Christians. They have no strength of their own. It is not by their own sword—neither does their own arm save them; but it is the power of omni-

tence—the right hand of God's righteousness, and the light of his countenance, because he has a favor unto them. Grace is not the effect of nature, but it counteracts every established principle of nature. It is entirely supernatural.

7. They who walk in the light of God's countenance shall grow in grace, make advances in the divine life and progress in sanctification. “Blessed is the people who know the joyful sound, they shall *walk*, O Lord, in the light of thy countenance.” (Psalm lxxxix. 15.). Walking is opposed to rest, and signifies motion from one object or place towards another; and every step the man takes brings him nearer to the place or point towards which he is advancing. If then, to walk in the light of God's countenance, implies, as we have seen, the moral likeness of God in the heart, or the being and exercises of grace supported by divine power, and perfect conformity to God, be the object and tendency of his desires; then it will follow that every step the Christian takes, while walking in the light of God's countenance, is a step towards the goal of perfection—an advancement towards perfect holiness, and spreads the divine image wider and deeper in his heart. At this point he constantly aims, to cleanse himself from all filthiness of the flesh and spirit, and perfect holiness in the fear of God.” This is the object of all his spiritual warfare, and his unwearied struggles with the remaining corruptions of his heart; and nothing short of this can bound, or completely satisfy his desires. The Psalmist exults in the prospect of this. “As

for me, I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness." Perfect likeness to God is the perfect happiness of the soul. Towards this, the christian is aiming and advancing; though his progress be unequal—at some times rapid, and at others feeble and slow, and almost motionless; yet, he never contents himself with any present attainments. He is commanded to grow in grace, and in the knowledge of his Lord and Saviour. And Paul saith, "Not that I have attained, or am already perfect, but this one thing, I do forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus."

Lastly. What completes the present comfort of the saints and gives assurance of future glory, is this, that they shall persevere, and never fall from grace—that they shall hold on their way thro' faith unto salvation. This depends wholly upon the eternal purpose, and free promise of God, and could never be certainly known to us in the present state, had not God been pleased to reveal it to us in the declarations, and promises of his word; for there is nothing in the nature of grace, that prevents it being lost. It is nothing but God's power which keeps it alive, and nothing but God's promise which secures it in future. Otherwise, the person who is conscious that he now has grace—and that he now walks in the light of God's countenance, and that he has already made advances in the divine life and grown in grace, could

have no assurance or certainty, that he shall continue thus to do hereafter—he might lose it all tomorrow and forever after walk in total darkness, and never behold the face of God in righteousness. But here comes in an absolute, unlimited promise and binds the blessing with all the sincerity of infinite truth.—*"They shall walk, Oh Lord, in the light of thy countenance."* This gives the finishing stroke to the present joy and comfort of the Christian. This is the life and strength of all his hopes. This affords that strong consolation of hope, which as an anchor to the soul, both sure and steadfast entereth into that within the vail.

Thus have we considered in a variety of particulars, what things are implied in walking in the light of God's countenance. And now to bring them all to a point, these are the essential properties of the character.—They embrace the gospel plan of salvation, and build their hopes upon the righteousness of Christ alone. As a natural fruit of this temper of mind, and a precious benefit of a justified state, they enjoy sweet peace, calmness and serenity of mind. They are weaned from the world and all the enjoyments of time, and place their supreme happiness and delight in the enjoyment of God. They enjoy an holy nearness to him, a sense of his gracious presence, and have sweet access to the divine mercy seat. They are faithful and conscientious in all the outward duties of Christianity. They are absolutely dependent upon the constant and special influences of God's spirit, for the preservation of their spiritual life and the holy exer-

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have no assurance or certainty, that he shall continue thus to do hereafter—he might lose it all tomorrow and forever after walk in total darkness, and never behold the face of God in righteousness. But here comes in an absolute, unlimited promise and binds the blessing with "all the sincerity of infinite truth.—" *"They shall walk, Oh Lord, in the light of thy countenance."* This gives the finishing stroke to the present joy and comfort of the Christian. This is the life and strength of all his hopes. This affords that strong consolation of hope, which as an anchor to the soul, both sure and steadfast entereth into that within the vail.

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cises of grace. They grow in grace—make advances in the divine life and progress in sanctification; and, to crown all, they have assurance of persevering in grace unto glory.

These compose the character and blessedness of those who know the joyful sound, and walk in the light of God's countenance. And is not this a very excellent character? Is it not a most happy state? Every thing excellent and desirable is contained in it. All we can rationally wish for, and more than our most raised imaginations can conceive, or our most unbounded desires can grasp.—And now let me ask the reader, in a serious review of the subject, to apply each particular which has been suggested, to his own heart, with this question, *Have I ever found the knowledge of this truth, and of this enjoyment by my own experience?* Here are various traits of the Christian character, and if you cannot find yourself described in any of them, you have reason to draw the conclusion that you never possessed it; that you know what it is to walk in the light of God's countenance, but are ignorant of the joyful sound of mercy—at heart an enemy to God; walking in darkness without light, without hope and without God in the world. Remember the words of Christ, "If thine eye be evil thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?" Can this be to you a state of rest and quietude? You have no true peace. You really enjoy nothing, while you enjoy not God. And you are igno-

rant of true beauty while blind to the glory of the divine character. What advantage do you expect to reap from the institutions of the gospel, while you continue to reject Christ—to despise all the offers of his grace, and in the clearest light that ever shone, are blind to the truth. Know assuredly, that your spiritual blindness is your most aggravated guilt—your spiritual death is your condemnation, and that, which, if persisted in, will finally sink you to the lowest hell. "This is the condemnation that light hath come into the world, and men loved darkness rather than light because their deeds are evil."—Oh repent of your sins—believe on the Lord Jesus Christ, and walk in the light of God's countenance. "Then shall you know, if you follow on to know the Lord, that his going forth is prepared as the morning, and he shall come to you as the rain, as the latter and the former rain unto the earth."

ASAPH.

The nature of holiness illustrated from reason and scripture.

THE light of nature, or reason, unassisted by revelation, is totally insufficient to teach mankind the nature of holiness: or to show in what true virtue consists. The gospel sums it up in love. "Love is the fulfilling of the law." Not such love as constituted Roman virtue, but universal benevolence. Such as influences us to regard every intelligent being according to his moral character and worth. To love God supremely. And to respect every

intelligent creature according to the rank which he holds, and the character which he sustains, when compared with universal being. When the mind is properly illuminated with scripture truths, the bible will be found to contain no doctrine repugnant to reason. None to which a virtuous mind will not cordially assent.

But to prevent the possibility of misconception, all that is meant by reason, as here used, is, that the nature of holiness, after once suggested by scripture, is agreeable to reason. It is rational. Therefore, in this sense of the word reason; a view of the nature of holiness will be taken to show, in the first place, by rational arguments, in what its nature consists; and to what it tends. Then secondly this view will be compared with the declarations of holy writ.

I. A view of the nature of holiness according to reason.

All love may be divided into two kinds. That love which is sinful; and that love which is holy. The former may be summed up in selfishness.

And the better to understand the nature of the latter, or of that which constitutes holiness; propriety may suffer a remark on that which centres in self, and constitutes sin, or is not in itself of a holy nature. The affection which exists between particular friends, husband and wife, parent and child; which unites societies and empires; and which encircles other worlds; so far as it proceeds from no higher principle than natural affection, animal passion, or selfishness, has nothing of a holy nature. Even in the dearest relation in life, and where the affec-

tion is most ardent and sincere; sin may be enthroned in the heart, and selfishness flow in every channel of the life. A loving parent may, through a selfish spirit, so far misjudge, as, by threats, to compel a darling child to sin. And a world of sinners from a similar selfish love, can, bid defiance to their lawful sovereign.

Holiness, or that love which constitutes moral virtue, may be comprised under the following heads; subdividing it into the love of benevolence; the love of complacency; the love of gratitude; and the love of esteem.

1. The love of benevolence has for its object universal being; or it is a wishing well to all intelligent beings susceptible of happiness. Every being, so far as he exercises this love, is so far holy.

2. The love of complacency has for its object all being possessed of a degree of positive holiness; or it is that affection which is exercised towards all beings, who exercise the love of benevolence. And this love of complacency flows forth from a holy being, on account of the pleasure experienced in beholding another possessed of the same benevolent spirit.

3. The love of gratitude has for its object, a benefactor; or it is that affection, which is exercised towards a being on account of some favor received.

4. The love of esteem implies some greater worthiness, or excellence, in the being who is the subject of esteem. Though every intelligent being is a proper object of the love of benevolence; and every being, who has any degree of positive holiness, is deserving of the love of compla-

cence ; and every benefactor, of the love of gratitude ; yet the love of esteem, is founded on the *comparative* worth, or excellence, which exists, between two or more beings, both, or all of whom, may be supposed fit objects of the love of complacence.

Though the love of complacence ; the love of gratitude ; and the love of esteem ; have each of them some characteristic, which distinguishes the one, from the other ; and also all of them, from the love of benevolence ; yet benevolence, as a general term, includes all the rest. Or, all the rest, presuppose it as their foundation. For it is the nature of benevolence, or holiness to flow forth in love, proportioned in its degree to the worthiness of the being, towards whom it is exercised ; when this particular being, is compared with universal being. Suppose then a particular person to be deserving of the love of esteem. On the principles of benevolence, such a person, because more worthy, is not only to be loved with a peculiar affection ; but to be loved *more*, than though he was regarded simply as an intelligent being ; *more*, than tho' he were worthy of complacence to a certain degree, but not to that degree sufficient to entitle him to the love of esteem.

Benevolence is, in its nature, opposed to selfishness. And to distinguish it from selfishness, it is termed disinterested benevolence, or disinterested affection. The affection is *disinterested*, but not *uninterested*. *Uninterested*, supposes no interest at all. *Disinterested*, supposes no private interest. The former, in every particular, is opposed to self. The latter, so far, as self is in-

consistent with universal good. It is not required, that a being should have no regard to his own happiness, in order to render him benevolent. Every intelligent being is supposed to regard himself, according to his worth, in the scale of universal being ; and to act a rational part, in seeking his own happiness, in a way consistent with the whole.

A familiar comparison for illucidation.

A judge in his decisions, may be free from every shadow of a selfish bias. Yet as the judge himself, forms one of the community, and is one of universal being ; he is not wholly uninterested in the decision which he makes. As an individual, his own happiness is equally affected, with that of every other individual ; though all thoughts about his own person, may, at the time, be banished from his mind. It is utterly *impossible*, for him to act, in any sense, without being himself, some way or other, either directly or indirectly, affected in a greater or less degree. *No action*, and not *one thought*, of any intelligent being, can, with strict propriety, be termed uninterested. But though the judge cannot be supposed to act wholly uninterestedly ; or, considering the relation in which he stands to community, and to universal being ; as it is *impossible*, that his own happiness, should, in no point of view, be any ways affected ; yet he may be supposed to act entirely disinterestedly ; that is, in such a manner, as not to advance private interest, by sacrificing, public happiness.

Suppose further—

Say the judge, when compared with the community, has

three degrees of existence ; and the community seven. Suppose every degree of existence in the judge, from his excellence of character, and dignity of person, is real worth. Measuring the community by the same scale ; that is, judging of them, from their excellence of character, and dignity of person, and finding one degree in seven, of a description directly the reverse, of the other six, which six exactly correspond with the three found in the judge ; the judge, by an impartial administration of justice, in lawfully punishing one seventh of the community, which possessing a character and disposition, opposed to the other six, and to his own, have, unreasonably, violated salutary laws, enacted for the public good ; advances the happiness of the community six degrees, consistently with advancing his own three. Suppose the being, excellence, and dignity of the judge are increased ; and the being, excellence, and dignity of the community are diminished, until the former bears the relation to the latter, of nine to three. The judge by an equitable, and impartial administration of justice, and from principles strictly disinterested, lawfully promotes his own happiness, in a manner perfectly consistent with the happiness of the community, in the proportion of nine to three.

Extend this principle, until all creature happiness appears like a drop to the ocean ; or, like a taper under the splendors of the meridian sun.

A scene is now opened, which faintly exhibits the nature of holiness as it exists in the mind of that infinite Being, " who work-

eth all things after the counsel of his own will ;" and *who hath created all things for his own pleasure*. The nature of disinterested benevolence, inclines all intelligent beings, who possess any share of it, to regard each, according to his respective worth, when viewed, in his connection, with universal being. And as that first intelligent cause of all things, who is necessarily self-existent, and eternal, is possessed of a being, which is infinite ; the nature of holiness would incline him to love himself supremely. Further, if the Deity is now a holy Being, he must have been equally so, anterior to any of his works of creation, or independently on his works. That is, he was infinitely holy, when he actually exercised love towards no being, who then really existed but himself. Or, to make use of a different phrase, when he sought his own glory. Anterior to creation, and independently on it, from the nature of holiness, the Deity exercised a disinterested benevolence, in loving himself supremely. Otherwise the Deity will be made dependent on the creature for his infinite holiness. Which assertion, would be impious, and absurd. If the Deity was not a perfectly holy being, before he actually exercised love towards any creature, he is, by being made dependent on his works for the attribute of holiness, divested of the natural and essential attribute of independence. For antecedently to the work of creation, if loving himself supremely ; and in the work of creation, if having an ultimate regard to his own glory, did not constitute the holiness of God, the attribute of holiness,

does not co-extend with his other *eternal* attributes ; but his infinite holiness began after the work of creation commenced, or in *time*. It, therefore, appears that the Deity hath, from eternity, exercised a holy disinterested love towards himself, and that he hath, likewise, exercised the same love towards the creature, in a degree proportional to the worth of the creature, and in a manner perfectly consistent with the glory of the infinite Creator.

Further ; exercising love towards but a small part of rational being ; that is, treating all finite creatures, according to their moral character, and excluding the infinite Creator from all consideration, cannot properly be said to constitute holiness. Which must follow as a necessary consequence, unless the Deity aims, ultimately, at his own glory.

That God had, from eternity, a supreme regard to his own honor and glory, as the ultimate, and chief end, in his creation of the universe ; and regarded the happiness of the creature, only as a subordinate, and inferior, end ; further appears, from the absurdity of a different hypothesis. Independently on the ultimate end, or the glory of God ; the subordinate end, or the happiness of the creature ; would have been unworthy of the seeking of the divine being. For this would be supposing, that the Deity, preferred, a less good, to a greater. That is, he preferred the happiness of finite being, to that of infinite being. This would be ascribing consummate folly, to the all wise Jehovah. Therefore, the happiness of the creature, considering the nature

of holiness, could have been sought by the Deity, only in an inferior degree, or so far only, as it was consistent with the chief end, or with a supreme regard to himself.

The nature of holiness, in the creature, is the same, in kind, with that in the Creator. It is his moral image, or the transcript of this glorious perfection of God ; and is that to the moral world which gravitation is to the material world. If these two grand uniting principles, which, jointly, uphold the universe, are incapable of complete explanation by any ; yet all from their effects, must admit their existence ; and the existence of that, which unites the moral world, as readily, as the existence of the other.

As it is the nature of all material bodies to be attracted towards some common centre, by a gravitating principle, inherent in all matter ; so it is the nature of holiness, to unite the moral world, by its attracting principle of universal benevolence.

To illustrate the nature of holiness, by analogy between the natural and moral world. The former of which would be useless, considered, aside from the ends which it subserves, by the relation which it bears to the latter. Suppose the sun, the centre of gravity, to be infinitely the noblest part of this material system, to which we belong. View him, as independent on all creation for his, natural, brightness. As shining in his own strength. Himself a fountain of material light. Irradiating all opaque bodies within the sphere of his influence. The primary planets may be considered as next in worth. Then

the secondary—And finally, every portion of matter, may be estimated, according to its respective place, or nearness to the common centre. According to the hypothesis, the sun is the centre of gravity, and of infinitely more worth than all the rest of the systems. It derives its excellence, and keeps its station, from an inherent principle, which constitutes its nature, independently on all created external causes. All the other planets are attracted towards this centre of gravity; borrow their light from it, and perform their revolutions round it. At the same time the secondary are attracted towards their primary; and each smaller portion of matter is attracted towards the centre of its respective planet.—Each particle of matter, exerts a force proportional to its nearness to the sun, or common centre; as it respects both the common centre, and also the body to which it belongs.—Consequently *harmony prevails throughout the material system.*

To apply this to the moral world. And for the want of better helps, to compare things spiritual with things temporal—view the Deity like the sun, independent on the material system for his holy brightness.—As also independent on the moral system. As strictly and absolutely independent on all causes which imply the least degree of imperfection. Himself, a fountain of moral light. Emitting beams of light to bodies of moral darkness. The highest order of created intelligences may take the place of the primary planets. The next highest the place of the secondary. And those less noble, including

the whole intelligent creation may be compared to the various smaller bodies of the material system.

Holiness, in its nature, tends to produce an order in the moral world similar to that which appears in the natural world.—Each holy being attracts others towards himself; and all are drawn towards the fountain of being and blessedness. Those flaming spirits, nearest the throne of God, like the bodies nearest the sun, are most powerfully attracted towards God himself; and of course, towards the holy part of his creation.—Were this divine principle universal it would unite and bring in to one, every created intelligent. All, thus united, would be attracted towards the fountain of holiness, and be made one, in interest, and affection, with the Deity. Each individual, by promoting his own happiness, would do it, consistently with the good of all others, and the glory of God. What was the joy of one, would be equally the joy of all. A happy gradation would extend from God himself through all the angelic hosts and saints in heaven, to the lowest saint on earth. Then would exist happy individuals; happy families; happy neighborhoods; happy societies; happy worlds. The universe itself would be happy.

Some reflections which naturally suggest themselves, from what has been already observed, will only be noticed, without enlarging.

1. Disinterested benevolence, as it has been considered, has been confined, wholly, to the intelligent or rational part of creation. Which can, by none, be properly viewed as a limitation

from this consideration. The supposition that *perfect disinterested benevolence* can be consistent with the least degree of *malevolence*, would be absurd. The benevolent man will regard every beast and insect; all things that have animal life, as the creatures of God. He will view them, as fashioned and preserved by that same Almighty power which gave himself existence; as formed to answer the end of their creation; and therefore he will not abuse the goodness of God.

2. Whatever disorder exists in the moral world, may be seen to be the effect of sin. Sin has separated moral agents from the centre of happiness. Storms in the natural world, by displacing bodies, and removing them from their common centre may produce disorder. Hence, the peculiar force, in the prophet's striking comparison, "The wicked are like the troubled sea when it cannot rest."

3. One obvious truth, and one too, which ought to afford comfort to every rational being, is, that an infinitely wise and benevolent God, in having an ultimate and chief regard to his own honor and glory, has it in a manner perfectly consistent with the greatest possible good of the creature. He hath made the path of duty the direct road to happiness.

4. The worth of the immortal soul is brought into view, by considering it, in the relation which it bears to other intelligences, and especially to God himself. It has an interest in what was transacted before it was united with this body even in the councils of eternity; and patiently waits till it may return

to the hands of God who gave it.

5. Joy beams upon the afflicted and desponding soul, whilst it realizes its immortality, and pensively counts the fleeting moments which rapidly waft it to its immortal inheritance.

6. Especially, considering the nature of holiness, in the view which has been already taken of it; the subject is peculiarly calculated to clothe the creature with humility. With humility because he is a creature; but more particularly, because he is a *sinful* creature.

7. The last reflection which will here be noticed, is, that reason points us to the scriptures, for full and complete satisfaction on the nature of holiness; and in this case, as well as in all others, directs to them, as our infallible guide in all things which respect our belief and practice.

II. Accordingly, by adverting to them, as was proposed in the second place, and comparing the view which reason gives of the nature of holiness, with the scriptures; we shall be enabled to discover, how far, what has been already suggested, harmonizes with the word of God.

The scriptures, evidently, speak of two kinds of love.—One of which is sinful; and the other holy. Of the former kind is that spoken of in 2 Chron. xix. 2.—1 John ii. 15—and 2 Tim. iii. 2. where mention is made of some who love those that hate the Lord; who love themselves, the world and the things of the world. The Apostle Peter, in saying, "men shall be lovers of their own selves," evidently means by it that they shall be wholly selfish or that they shall show an unreasona-

ble partiality towards self. Of this kind of love, though manifesting great friendship, was that which was reproved by our blessed Saviour. Such as induced some to love others, because they loved them; to lend, hoping to receive, and to do other kind offices, expecting a full compensation. The scriptures place the sum and essence of this kind of love in selfishness.

It is not inconsistent with the nature of holiness, to show a proper and becoming regard to one's self; but what is in scripture required, appears from the command given by our Saviour, to love our neighbor as ourselves. If the love which we bear towards ourselves, is to be the measure of that to be exercised towards our neighbor, the former is as evidently required as the latter. As if it had been said, consider your neighbor as a brother. You are both the creatures of God, and deserve to be treated exactly according to your moral characters. All the invitations, exhortations and commands of the gospel, imply this supposition. When they are complied with, God and the Saviour are glorified. The creature is happy. There is joy in heaven. *Love is the bond of perfectness.* There is mutual joy in heaven and earth. A holy universe participates. We are expressly commanded to be holy, from the example of an holy God. To bring direct scripture passages to show that God has an ultimate and chief regard to his own glory in all his works, would only be quoting the obvious sense of every sacred page.

The love of complacence is
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termed, in scripture, brotherly love, or love of the brethren; and is mentioned as being of such a nature as to be an infallible evidence of having "passed from death unto life." And the great Apostle of the Gentiles, speaking of those to whom we ought to do good, denotes those of this character, by saying, "*especially* unto them who are of the household of faith;" as if more worthy, on account of what Christ had done for them, and on account of their moral character, than those who were in a state of nature.

Finally, the scriptures inculcate a spirit of universal, disinterested benevolence, as the nature of holiness, and the sum of all moral virtue, and Christian duties. They invite to it, from the example of Christ; from the dying love of a crucified Saviour; and from a sense of our own need of divine mercy and sovereign grace. They urge to it, from the mercy of our heavenly Father, who indiscriminately and with a liberal hand dispenseth the blessings of his common providence among the evil and the good; among the just and among the unjust. We are commanded to bless and curse not; to love our enemies; to pray for them that hate us; and to do good to *all*. But we are to love the Lord our God with all our faculties to the greatest possible degree. Because he is an infinite being, and because "God is love."—His name is holy. He dwelleth in the *holy* place. With veiled faces the *holy* Angels worship him in ascriptions of *holy* praise.

L—X.

H

No. 5.

An explanation of the Prophecy of Daniel.

[Conclu. from vo. iv. pag. 302.]

Daniel's vision of the seventy weeks, chap. ix. 24—29.

THE Prophet, informed by the prophecy of Jeremiah, that the captivity of the Jews in Babylon was about to expire, and applying himself to the devout exercises of humiliation, fasting and prayer, was instructed by an holy Angel in the following manner:—*Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street and the wall shall be built in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abomination he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. This vision or pro-*

phesy, consists of three general parts. A definitive period prefixed—effects to be produced in the conclusion of it—and scenes to succeed it—An illustration of these, it is hoped, will exhibit the contents of the vision in their true import.

I. The period prefixed, *seventy weeks*. These weeks according to the mode of computation adopted by this Prophet, are prophetic weeks; each week containing seven days, and each day denoting a year; according to which, the seventy weeks are 490 years. For the computation of these weeks a certain period is fixed, or date given; *from the going forth of the commandment to restore and build Jerusalem*. This could not be the decree of Cyrus for the liberation of the Jews from the Babylonish captivity, as these weeks, computed from that period, would expire about eighty years before the existence of those events, which by all expositors, are acknowledged to be the important subjects of this prophecy. But they are to be computed from the celebrated decree of Artaxerxes Longimanus given to Ezra, to go up to Jerusalem and restore God's worship according to its primitive institution. The occasion appears to have been this. Cyrus proclaimed liberty to the Jews, saying to Jerusalem, *Thou shalt be built, and to the temple, Thy foundation shall be laid*. To this work the Jews applied themselves with great ardor on their return to Judea; but it was embarrassed and retarded by the artifices of their inveterate enemies, the Samaritans, Ammonites and Moabites, through the reigns of Cyrus and his son Cam-

byses, or Ahasuerus; and by the decree of Smerdis, or Artaxerxes, was entirely suspended. Ezra, ch. iv. The work was resumed by the Jews by the address of Haggai and Zechariah (ch. v.) and thro' the favorable decree of Darius (ch. vi.) the temple was finished in the sixth year of his reign, about twenty three years after the return from the captivity of Babylon. Tho' the temple was built and the worship of God attended in it, yet this was but a partial restoration; the decree of Cyrus was but partially executed. Many profanations also had insinuated themselves; *Jerusalem was yet waste and the gates were consumed with fire.* Neh. ii. To correct abuses and effect a complete restoration, Artaxerxes, in the seventh year of his reign, gave that liberal decree to Ezra, recorded Ezra ch. vii. From the going forth of this commandment are the 70 weeks, or 490 years, to be computed. These weeks by the angel are divided into three parts, 7, weeks, 62, weeks and one week. In the 7 weeks the work of restoration was to be completed, in which *the street and wall should be built in troublous times.* How exactly this part of the prophecy was fulfilled, is very obvious from the history of Nehemiah.—From these 7 weeks or 49 years are the 62 weeks, or 434 years, to be computed. These introduce the third part, the one week, when the Messiah should appear, first by his messenger, who should prepare his way, and then in his own glorious person, to finish transgression, make an end of sin, and bring in everlasting righteousness for the salvation of his people.

Was it not from the definite

terms of this prophecy, that such a general and anxious expectation of the Messiah obtained among the Jews, about the time of his advent? Art thou he that should come or look we for another? The divine declaration, that the seed of the woman should bruise the serpent's head, certified the event, the incarnation of the redeemer. The promise to Abraham defined the nation of which he should be, of his posterity, or *the Jews.* The prophecy of Jacob, *The sceptre shall not depart from Judah, prescribed the tribe.* The promise to David, *the family;* and the prophecy of Micah, *Thou Bethlehem Ephratah, the town or city.* But however accurately these prophecies might define those particular subjects, yet the Jews could never determine from them the time *when* the Messiah should appear. But this prophecy of Daniel, making the time a principal subject, defined it in the most explicit terms. It should be *seventy weeks*, or 490 years from the going forth of the commandment.—As this prefixed a period from which the Jews could calculate, it premonished them precisely of the time when the word should be made flesh and dwell among them. Computing from this period and perceiving that the time was about to expire, their minds were filled with ardent expectation, that the Lord would suddenly come into his temple; and at the time prefixed he appeared to the inexpressible joy of those who were waiting for the consolation of Israel. Let us now consider,

II. The works to be effected in this conclusion, or last part, of this period. These are expres-

sed in the following terms. *And he shall confirm the covenant with many for one week, which was effected by the preaching of John the Baptist, of his disciples, and his own public ministry. He shall finish transgression and make reconciliation for iniquity, seal up the vision and prophecy, or fulfil all the prophecies concerning himself and anoint the most holy. And after sixty and two weeks from the seven, or in the seventieth week shall Messiah be cut off, and he shall make the offering and oblation to cease.* As these are particular parts of one general and very obvious subject, permit them to be expressed in one general observation; that they relate to the accomplishment of the wonderful and glorious work of redemption by Jesus Christ; importing, that by his obedience he should bring in everlasting righteousness, and in the midst (last half, say critics) of the week be cut off, making reconciliation for iniquity by his own most precious blood, and cause the sacrifice and oblation to cease, by perfecting forever them that are sanctified, by the one offering of himself. This completed the seventy weeks and determined, or concluded, the Jewish church state, abrogated their peculiar economy, and dissolved all distinctions of nations, times and places. The seed of Abraham then ceased to be God's peculiar people, Jerusalem was no more his holy city, nor the temple his holy habitation. Let us next consider

III. The scene which should succeed this period.

And the end of the Jewish state shall be with a flood of calamities coming on the nation like a mighty torrent, and the people of

the prince that shall come, the Romans, shall destroy the city and the sanctuary and to the end of the war desolations are determined, and for the overspreading of abominations he (God, by his instruments, the Roman princes) shall make it, the city of Jerusalem, or the region of Judea, desolate even to the consummation and that which is determined shall be poured on the desolate: or, until God hath completed that series of terrible judgments with which he is determined to punish the aggravated wickedness of that guilty nation. See Mat. xxiv. chap.—As the conquest of the Jews and the desolation of Jerusalem by the Romans, are generally known from the most authentic histories, and the present state of that miserable people, let it suffice to remark upon this part of the prophecy, that God hath illustrated, by events, every part of it most minutely. The calamities of the Jews in the war made upon them by the Romans, are without a parallel. War and the sword without, and famine, pestilence, factions, massacres and assassinations within the city, destroyed 1100,000 during the siege. They were finally overcome, their city destroyed and their temple burnt, they were captivated and dispersed, and continue a reproach, an hissing, an astonishment and a terror, throughout all nations to this day; a continued miracle in support of the truth of divine declarations, a visible illustration of the fulfilment of the several parts of this prophecy, and will so continue until the whole of that which is determined shall be poured on the desolate.

The work proposed hath now been attempted, the typical representation been considered, the

events signified by them produced, and a review of them suggests the following reflections,

I. The book of Daniel contains a variety of wonderful visions, or typical representations. When the inquisitive mind of king Nebuchadnezzar, in his slumbering moments, would penetrate into the destinies of futurity, instantly a splendid and terrific image rears up itself before him, which was of a very singular composition. The head of gold, the breasts and arms of silver, the belly and thighs of brass, the legs of iron, and the feet and toes part of iron and part of potter's clay. What a wonderful spectacle was this, and how must the mind of king Nebuchadnezzar have been affected by it? Did any such object ever address itself to the astonished eyes of mortal men. Similar to this was the vision of the Prophet Daniel when deep sleep falleth upon men. Behold a majestic lion, having the wings of an eagle on his back, comes in his view; then a bear having three ribs in his mouth; then a leopard having four heads and upon his back four wings of a fowl; and last of all, a beast dreadful and terrible, having great iron teeth and ten horns on his head. Then the vision of the ram with two horns coming up out of the river, and of an he goat with a notable horn between his eyes, coming from the west, skimming through the air, and not touching the ground. What strange sights were these, such as the world had never seen, nor had imagination ever painted the like on the mind of man.

II. These visions typified a series of important subjects and

interesting events. This may be illustrated by observing,

1. This series of events was in connection and succession.—The several metals which composed the image were connected with each other and constituted one entire object. The beasts appeared before the Prophet in succession, first the lion, then the bear, &c. denoting a succession of kingdoms and events.

2. These visions or types had their peculiar and appropriate signification. Hieroglyphics, and describing subjects by figurative representations were in great and general use among the ancients, both in writing and conversation. Of this nature were even all the religious rites and sacrifices among the Jews, and all the allegories and parables in the sacred writings. Such in their kind were all the visions of the Prophets. Such was the image, and such were the four beasts. These represented particular subjects and events.—Thus were they designed by the authors, and so were they understood by the subjects of them. This is the dream and we will shew the king the interpretation. Thou, O king, art a king of kings. *Thou art this head of Gold. And after thee shall arise another kingdom, &c. Then I went near to one that stood by and asked him the truth, the signification, of all this. So he told me and made me understand the interpretation of the things; vii. 16.* When I, even I Daniel, had seen the vision and sought for the meaning, then I heard a man's voice which said, Gabriel make this man to understand the vision. So he came near and said, *Understand, O son*

of man. The four different metals which composed the image, and the four beasts of the visions are definitely interpreted to signify four kings or kingdoms, which should arise out of the earth. *Then I would know the truth of the fourth beast and of the ten horns which came up*—Thus he said, *The fourth beast is the fourth kingdom which shall arise: The ram with two horns are the kings of Media and Persia, and the rough he goat is the king of Greece.* How explicit is this interpretation of these visions? A certain writer has observed, "If there were men (Prophets) to whom the Almighty communicated some event that would take place in future, it is consistent to suppose that the event would be told in terms that would be understood, and not related in such a loose and obscure manner as to fit almost any circumstance that might happen afterward." And is not the interpretation of these visions in terms very perspicuous? Can he invent terms more explicit and intelligible?—Is not this reflection upon prophecy very unreasonable?

3. There is a wonderful and pleasing aptitude in these types to represent the various subjects and events signified by them.—How aptly did the head of Gold in the image, and the lion among the beasts represent the opulence and splendor, the strength and majesty of the empire of Babylon? How aptly did the breast and arms typify the empire of Media and Persia, united in Cyrus, by the marriage of the Persian king with the Median princess. from a union of hearts in the most tender and endearing affections?—

How fitly did the bear with three ribs in his mouth represent the voracity and cruelty of that conquering empire? As for crowns the kings of Persia wore the heads of rams adorned with precious stones, when Daniel saw the ram with two horns come up out of the river, and push westward and northward and southward, how expressively did this represent the conquests of the united kingdoms of Media and Persia. Do not the belly and thighs of the image, the leopard with four wings upon his back, among the beasts, and the rough he goat as admirably represent the courage of the Macedonians, the rapidity of their conquests, the luxury of their kings, the division of their empire into four kingdoms and the final descent of it into the kingdoms of Syria and Egypt? Did, in water, face ever answer to face with greater exactness, than these visions describe the genius, character, conquests and final issue of the extraordinary empire of the Greeks? What think we of the iron legs of the image, and the feet and toes part of iron and part miry clay, to denote first the strength, and then the weakness of the mighty empire of Rome, the unnatural commixture of the native citizens with the ignoble barbarians, and the division of it into ten kingdoms? What shall we think of the monstrous, nameless beast having great iron teeth and ten horns on his head, to denote the destructive cruelty of that empire, and the kingdoms into which it was divided?—Could any type represent them with greater aptness? What do we think of the little horn springing up among the ten, and

prostrating three before it, having the eyes of a man, and a mouth speaking great words against the most High with a look more stout than his fellows? Does it not with admirable accuracy describe the rise, establishment, subtilty, arrogance, blasphemy and persecution of Antichrist? And yet it hath been said, with an affronting almost provoking, "that a *blunder* will serve for a type."—If we pass from types to prophecy, how correct, how precise the predictions concerning the emulations, stratagems and conflicts of the kings of Syria and Egypt, particularising even the dissimulation and hypocrisy they practised at the table? Can it justly be said, that these are so equivocal as to fit almost any circumstance which might happen afterward? Do not the seventy weeks with great perspicuity and exactness define the continuation and conclusion of the Jewish economy, and the advent of the Messiah, with the destruction of Jerusalem, the calamities, captivity and dispersion of the Jews? Must it not then be very falsely asserted, that the prophecies "are a bow of a thousand years, which comes only within a thousand miles of a mark?"

4. These visions or types are applicable to no other subjects than those ascribed to them in this prophecy. However, with a kind of pleasurable ease, the aptitude of these types to signify their peculiar subjects may be displayed, yet it exceeds the efforts of the most consummate genius to make them represent any other subjects or kingdoms with aptness and propriety.—Although it is beneath the dig-

nity of this publication to recite the vulgar language of the author who has asserted, "that a blunder will serve for a prophecy," yet the learned world will be infinitely obliged to him if he will produce other kingdoms and events which have existed in the world, to which these visions will apply with as great aptness and beauty, as to the empires of Babylon and Persia, Greece and Rome. Or if he will invert the order of the subjects or events, and make it manifest, that the types as fitly represent them, as they do in the order in which they are placed. If, for instance he will take the golden head of the image and apply it to the Romans, and shew that it represents their empire, from its rise to its final dissolution, its primary strength, its division into ten kingdoms and the coalition of the native Romans with the northern nations, with as great aptness, as it is represented by the legs of iron, and the feet and toes, part of iron and part of miry clay; or if he will make the legs, feet and toes represent the unity, opulence and splendor of the Babylonian empire, as fitly as they are represented by the head of gold; or if he will make the breast and arms of silver, represent the kingdom of the Greeks, as aptly as it is represented by the belly and thighs of brass; or if he will take the brazen belly and thighs and make them represent the kingdom of Media and Persia, as fitly as it is represented by the breast and arms of silver; or if he will make the nameless monstrous beast with great iron teeth in his mouth and ten horns on his head, describe the strength and grandeur of the Babylonish

empire as aptly as it is represented by the lion; or if he will make the ram with two horns represent the Macedonian empire, first with Alexander at its head, and then divided between his four captains, as fitly as it is represented by the he goat with a notable horn between his eyes and four horns on his head; or if he will make the he goat represent the empire of Media and Persia as fitly as it is represented by the ram with two horns; or even if he will make the coming of the he goat to the ram and smiting him and breaking his two horns, as aptly represent the conquest of Babylon by Cyrus, as it represented the conquest of Darius and the Medo Persian empire by Alexander; or if he will apply the characteristics of the little horn, the eyes of a man, a mouth speaking great words, a look more stout than his fellows, &c. to any other power or potentate, as aptly as they apply to the hierarchy of Rome; or if, passing types and proceeding to predictions, he will shew that the prophecies concerning the kings of the north and south, may be applied to any two emulating kingdoms with as great justice and propriety, as even he must know that they apply to the Seleucidæ of Syria and the Ptolemies of Egypt; or if passing from kings and courts to times and seasons, he will shew that the vision of the seventy weeks has been accomplished as minutely in other events, as it was fulfilled in the restoration of the Jewish state by Ezra and Nehemiah, in the incarnation of the Messiah, and the accomplishment of the work of redemption, the dissolution of the

Jewish economy, the destruction of Jerusalem and the calamities of the Jews by the Romans;—If, I say, that author or any other person will demonstrate that these visions will apply to other subjects and have been as precisely fulfilled in other events as they have in those to which they confine themselves, he will render a most important and essential service to mankind.

It may now be observed,

III. That these visions have received a minute and complete accomplishment in their peculiar events. This observation, it is hoped, hath been so anticipated in the preceding explanation, that it can receive no improvement by further illustration. Have not the four great monarchies, long since risen, displayed their power and greatness on the theatre of human action, and retired from the stage? Have not the seventy weeks long since expired, and their peculiar events been accomplished? Hath not Antichrist, long since, reared up himself, spoken great words against the most High, thought to change times and laws, and worn out the saints with pains and tortures? And is it not most manifest from the signs of the times, that the judgment is sitting, and they are taking away his kingdom from him to consume and destroy it even to the end? Is it not most evident also, that the stone cut out without hands is smiting the image, and filling the whole earth? That the exalted Messiah is rearing up his glorious kingdom which shall not be given to another people, but shall stand forever? Is it not most evident, that all the visions and prophecies re-

lating to preceding times and events have received a minute and full accomplishment? Yea, is it not as demonstrable from the most authentic histories, that the subjects in their kind, and the events in that order in which this prophetic system hath drawn them, have been effected and realized, as it is that Julius Cæsar was assassinated by Cassius and Brutus, or that the Roman empire was peaceful and happy in the reign of Augustus?*

The genuineness of the book of Daniel and the accomplishment of his visions being admitted, we may infallibly infer, the divine inspiration of his prophe-

* When Jerome, in his controversy with Porphyry, in support of Christianity produced the argument from prophecy, and especially from the prophecies of Daniel, his learned antagonist found himself reduced to the hard necessity, to evade the argument, of denying that the book of Daniel was a prophecy; and of affirming, that it was an history written by some spurious author after the facts existed; asserting that it was absolutely impossible that such a series of events should be so accurately described in the way of prediction. A late opposer of Christianity has asserted, that the prophecies are a bow of a thousand years, which comes only within a thousand miles of a mark. So we see the great ancient and the modern opposers of Christianity asserting opposite propositions respecting the prophecies.—One, that they describe events so exactly that they cannot be predictions of future events, but must be histories of past transactions. The other, that they are so obscure and equivocal as to fit almost any circumstance that may happen afterward. Will it amuse or edify the believers of divine revelation to see these virulent opposers of Christianity settle this contradiction between themselves?

cy. It being conceded that Daniel wrote these prophecies, he must necessarily have written them either,

1. From the native force and penetration of his own mind; but this could not suggest to him his own personal situation the next day, or the next hour; much less could it suggest to him, with precision, the rise, greatness, fall and succession of empires which depended upon the genius, volitions, connexions, habits, motives and enterprises of innumerable individuals in distant countries, and different regions, and for a long succession of ages—or he must have written them,

2. From philosophical and political calculation.

If it be said, that Daniel from his knowledge of the luxury and effeminacy of the Babylonish court, and of the connexions which had been formed between the courts of Media and Persia might have predicted the conquest of Babylon by their united arms and valor; yet what political data did he possess, from which he could have calculated the war of the Persians with the Greeks, and that the Greeks who then existed in numerous independent states, being united under one common sovereign, should attempt the conquest of Persia and effect it? That the royal family should be extinguished, and the empire be divided into four kingdoms, and that implacable enmities should subsist between the kings of Syria and Egypt? Or what political principles did he possess, from which he could calculate that Rome, then in a

state of infancy and obscurity, and for extent of territory inferior to many of the provinces of Babylon, should subdue, and as with great iron teeth devour the whole, and then be subdued herself by the barbarous nations of the north? Or by what political skill could he predict the rise, power, tyranny and persecutions of Antichrist, who for ages afterwards did not exist even in embryo? To predicted these events and the order in which they should exist, must it not absolutely have baffled and confounded the most consummate skill of the ablest politician? But Daniel did predict them, and the order in which they should succeed; and his predictions have been realized in their peculiar events.

3. If Daniel could not have predicted these events by an effort of genius, or by political skill, by no power or principle within himself, he must have predicted them through the influence of some foreign cause or external agent;—but no external agent was adequate to this but he of whom are all things and by whom are all things, and who hath *determined the times before appointed*, who is God. He only, whose infinitely capacious mind, at one all-comprehensive and intuitive view apprehends, the most distant future events, with equal clearness and precision as the present, could communicate this series of revolutions and events to his holy servant, the Prophet. Originating from this supreme and infinitely intelligent cause, *from God*, to whom are known all his works from the beginning of the world, and communicated to his holy Prophet by

his immediate influence, they possess an infallible certainty and precision, and demonstrate their divine authority by their exact fulfilment. This revelation, therefore, bears the strong and lively impression of original divinity. With equal perspicuity it evinces an absolute divine prescience of future events, and the establishment of a universal and immutable system of operation, according to which God invariably proceeds, working all things according to the counsel of his own will. His own designs and operations being irreversibly established in his own mind, for his own purpose and grace, for the instruction and support of his people, he revealed them to his holy servants, the Prophets, and they communicated them, not in words which man's wisdom taught, but which were dictated by the Holy Ghost. Originating from such an infallible cause and realized in their peculiar events, they demonstrate with an irresistible energy, that the prophecy came not in old time by the will of man, but holy men of God, spake as they were moved by the Holy Ghost.

The evidence for the divine authority of the holy scriptures, from prophecy, by the continued fulfilment of it, hath been increasing from age to age. It hath received additional lustre from those recent events in providence, by which God hath been visibly taking away the dominion of the little horn and giving the kingdom to the people of his saints. Much more hardened and inexcusable must they be who reject this revelation from God, under that blaze of light, with which the divine

authority of it now addresses itself to the mind, than they who lived in past, in more obscure and bewildered ages. Let no one be faithless and unbelieving, lest he procure to himself that awful rebuke of heaven, *Behold ye despisers and wonder and perish.* And do not these considerations mightily tend to confirm the faith of believers, and make the children of Zion joyful in their king? What irresistible evidence have they from the accomplishment of scripture prophecies, of their real divinity? And are not the fulfilment of those, which relate to Babylon, Media and Persia, Greece, Rome and Antichrist, so many implicit assurances; that he will fulfil those made to the Messiah, respecting his glorious and eternal kingdom?—How impressively does the exhortation of the Prophet address them? The vision is yet an appointed time, but at the end it shall speak and not lie; though it tarry wait for it; because it will surely come, it will not tarry. And is not the Lord, to the astonishment and joy of his friends, and the confusion of his foes, marvellously effecting an accomplishment of these promises in the present day? And should not the manifest operations of the most High stimulate his servants to fortitude, activity, zeal and perseverance in those holy exertions which he hath appointed to be the means of promoting his cause in the world? Commending them by faith and prayer to his gracious benediction, we wait and in a full assurance that in the set time he will appear in his glory and build up Zion, and make her a joy and praise in the earth?

ORIGINAL LETTER of the Rev.
RICHARD BAXTER, written
nearly 150 years ago, taken
from an English Magazine.

To E. R. Esq.

SIR,

THE many obligations laid upon me by the kindness of your parents, and the last request of your mother on your behalf, command me to make known my thoughts to you concerning your present and everlasting state.

I know the grace of God is free, and that many parents are in heaven, whose children are in hell; but yet, some respect the mercy of God hath to children for their parents' sake; which puts me in some hope of you; and, for myself, I cannot think of your mother, whose soul is now with God, without a strong affection to her offspring; which will not suffer me to see you perish in utter silence, and to forbear my admonition, how ungrateful soever it may prove to your corruption.

I have long enquired after your welfare; and, from the voice of Fame, I heard a very sad report of you:—That you were quite given up to drinking, sporting, idle company and courses, in flat licentiousness, in your disobedience to your father, and to the grief of his heart; and that, as you were a child when you should have been a man, so now you grow worse than man or child; so that your father has purposed to marry, and disinherit you, that he might not leave his estate to such a ——. I was loth to credit this report; but made further enquiry of some that I knew to be your friends, and all confirm-

ed it; so that I am in great fears lest it be true.

Sir, believe it, these lines are not begun to you without tears. Alas! that the only son, the too much beloved darling of my dear deceased friend, should prove a wretch, an invincible neglecter of God and his salvation, and an heir of everlasting misery (without conversion)!—Shall the soul of such an affectionate, careful mother see you in damnation? Shall the heart of a loving father, who looked for much of his earthly comfort *in you*, have his greatest earthly sorrow from you? Is it not sorrow enough to him to part with half himself, but he must see his only son as lost and dead while he is alive?

Sir, if you cannot feel words, you shall shortly have that which will make you feel. What! is your heart become a stone?—Have you so lately seen the face of death in a deceased mother, and do you no better bethink you of your own? I beseech you, for the sake of her that charged you by her last words to you, to be ruled by me; nay, I beseech you, for the sake of God and of your soul, that you would take these lines a little into your private serious thoughts if you know how to be serious; and that you will not proceed any further in your folly, till you can tell how to answer the questions which I shall now put to you.

Sir, what do you think on? Do you not believe that the infinite God beholdeth you, and that you live in his presence? Is God's presence nothing to you? Are you affected with nothing but what you see? Do you live only by sense, and not by faith?

Say not so, without an acknowledgment of brutishness; *do not* so, unless you will disown your manhood.

I beseech you, tell me, do you ever think of dying, and of what follows? If not, what shift do you make to overcome your wit, so far as to forget it? If you do, what shift make you to overcome your wit and sense itself so far as to disregard it? Can your guilty soul endure the terrors of an offended Majesty? Is it nothing to be condemned by the most holy God to everlasting torments?

Sir, you had best bethink you quickly whom you have to do with. It is not only an earthly father that you offend, but you are a creature and a subject of eternal Majesty.—You owe him your highest love and obedience; and he will have it, or he will have your heart's blood for it. He will make you know yourself, and know your maker, and know his laws, and know your duty—or he will make you howl in endless misery for it. You may make bold with a man like yourself; but be not too bold with the consuming fire. The sun is darkness in comparison of his glory; the heavens and earth are but as an hand-breadth, in comparison of his infiniteness. Thousands and ten thousands of glorious Angels are praising and serving Him, while such a thing as you are slighting, forgetting and disobeying Him. And do you think he will long put up with this at your hands? If you dare take your Prince by the throat, if you dare play with a raging hungry lion, yet do not play with the wrath of God.—If you dare venture on fire or

water, yet learn more wit than to venture on hell-fire.

Do you think these are but empty words? Believe you not a life to come? If you do not, your unbelief shall not procure your escape; but experience shall convince you, and make you, in despite of you, believe or confess that there is an endless life that you should have provided for. If you do believe it, are you out of your wits, man, to believe one thing and do another?—to believe that you are near to heaven or hell, and yet make light of it!

O, Sir, it is but a few days that you have to take your fleshly pleasures in; but it is long, and long indeed that you must suffer for it, if speedy, sound conversion prevent it not. How many years must your rotten flesh and bones lie in the earth, while your soul is paying dear for your wilfulness? And how many millions of years after must soul and body lie in hell? Will you take comfort in the remembrance of your present pleasures? Will it ease your torments, think you, to remember that once you had your will, and once you gratified your flesh?

Sir, deal plainly and not deceitfully with yourself. Are you considerably resolved to sell all your hopes of heaven for your pleasure? Are you resolved of it? Will you make so mad a bargain? Will you venture upon hell for a little sensual delight? If this be your deliberate resolution, you be not worthy the name of a man, nor worthy to come into the company of men. If it be not, what mean you, to do it? The Governor and Judge of the world hath

told you, that *they that are after the flesh, do mind the things of the flesh; and they that are after the spirit, the things of the spirit; that to be carnally minded is death; that if ye live after the flesh, ye shall die;—that they who are in the flesh cannot please God—and that, if any man have not the spirit of Christ, he is none of his.*

Sir, all these, and a hundred more such, are the true words of God, which I mind you of, that you may see who it is that you are so bold with, and what it is that you cast your soul on. Jest not with damnation. Harken not to the suggestions of your vain imagination, nor to the deceitful words of prating sensualists, when you see the words of God against them; remember who you are, and where you stand: though you are a gentleman, you are but a lump of walking dirt, as to that bodily part which you pamper. You are continually in the hand of God. How afraid am I, lest I should ere long hear of your death, and so you should be past recovery in hell, and out of the reach of warnings and advice! And what a base dishonor is it to your understanding, that you should set so high an estimate on the sordid delights of your fleshly mind, as to cast away God and Christ, and heaven, and soul, and friends, and credit, and conscience, and all for them!

Why, Sir, is it really your judgment that your fleshly pleasures are worth all these? If it be, what a blind and sottish mind have you? I dare say and profess, that no man in Bedlam hath a greater error. If it be not your judgment, will you go against your own judgment?—Why, in this, you are far worse

than any beast; for a beast hath no reason to rule his appetite, and so disobeyeth not his reason; but you have reason, if you will not stifle and bury it, but use it. What is it that you love so much better than God, than Christ, than heaven, and all? Is it drink and play, and fleshly pleasure? Why a heathen, a Turk, a dog, a swine, hath his part in these as well as you. Take it not ill that I speak to you in so plain and homely a phrase. I tell you the day is even at hand when your tongue shall confess that I spoke not half so ill of your way of folly as it doth deserve.— You have read in Luke, (the sixteenth) of him that was tormented in hell, because he had his good things in this life, in gay clothing and delicious fare: and how much worse than this do you!

O, Sir, remember sin is deceitful, the flesh is base, the world is worthless, pleasures here are short; but God is of infinite perfection; heaven is a certain durable possession; holiness is sweet and amiable; the life of godliness is clean, and safe, and pleasant.

I am loth to word it with you any further; but address myself to you, in the grief of my heart, for your sin and misery, with these three important requests, which I intreat you, that you will not deny me.

First, That you will, patiently and considerately, read over and over this letter which I write to you.

Secondly, That you will deliberately read over this treatise of conversion, which herewith I send you; and as you go, examine your soul by it, and allow

it your most sober solitary thoughts.

Thirdly, That you would presently, this night, betake yourself to God in prayer, on your knees, and lament with tears your former folly, and earnestly beg his pardoning grace, and beseech him to give you a new, a holy, a mortified mind; and make this seriously your daily practice; and then, go to your father, and on your knees, confess your sin and disobedience, and beg his pardon, and promise unfeignedly to do so no more; and that from this day forward, you will take your fleshly disposition for the great and dangerous enemy of your soul; on the conquest of which your salvation lieth; and which you must study to subdue, and not to please. Read what Paul himself thought necessary;* and that you never more meddle with sports and recreations, or drink, or other fleshly pleasures, but soberly and ordinally, and no more than is needful to fit you for the service of God; and that your care and business, and every day's work may be (when you have bewailed your youthful folly) to do God all the service that you can, and make ready for your appearing before the Lord; and make sure of that everlasting glory which you have forfeited.

Go not out of doors till you have examined yourself whether you go upon your master's business; and whether your work be such that you could be comfortably found in, if death shall call you before you come in again.

* 1 Cor. ix. 25—27.

One thing is needful, and all things else are toys. Choose the better parts, which shall never be taken from you; † hate such a disposition as hankers after sensual brutish delights, and loveth pleasures more than God; and had rather be at sports, or drinking, than in his service; and loves the company of merry jovial fools better than of them that fear the Lord; ‡ and had rather sport and talk away time, than spend it in preparing for eternal glory; for if this be the present frame of your mind, as true as the word of God is true, you are dead in sin, and an heir of hell; and cannot be saved, unless converting, saving grace, do make you a new creature, and give you a new heart, so that *old things pass away, and all things become new* with you. §

Sir, I again beseech you to grant me these three requests that I have made to you. It would rejoice me much to hear of your conversion, as it grieves me to hear what you are, and fear what you will be. If you yield thus much to God and me, you will have the everlasting comfort of it. If you will not, I do testify to your face, that it is not your fleshly pleasures, nor idle, delusory companions, nor your unbelief, stupidity, false imaginations, or childish folly, that shall save you from the burning wrath of God; and I profess, I had rather be a toad than you. And let me add, the words of a dying mother, and the earnest requests of her and your yet surviving friend, shall witness against you before the Lord, and aggravate that load

that must be on your soul to all eternity.

Sir, nobody shall know from me what I write to you, if you keep it to yourself and amend; and as long as no eye seeth it but your own, the plainest dealing, in so great a cause, can be no injury to you. But let me tell you, if you shall go on in folly, and turn not unto God, and live not in his fear, perhaps I may publish to the knowledge of the world the admonition which I have given you, that your name may rot to all posterity; and it may appear, that if you were disobedient to a dying mother, yet, I was faithful to the last charge of a dying friend; and if you durst abuse the Lord by sinning, so durst not I by letting you alone. But God forbid that you should put me to this! I cannot, I will not yet give up my hope, that God hath mercy for a son of so many prayers and tears which have been poured out for you by a saint now in heaven; and which, the Lord is witness, are seconded with the tears of your surviving monitor, with which these lines were begun, and are now ending; and which shall be followed with my prayers, while God will give me a heart to pray, that you may presently prove a returning prodigal; that both your earthly and heavenly father may rejoice, and say, *This our son was dead, and is alive again; was lost, and is found.* (Luke xv. 32.) I pray you, read the whole chapter.

Sir, I remain an earnest desirer of your conversion and salvation,

RICHARD BAXTER.

† Luke x. 42. ‡ Ps. xv. 4.

§ 2 Cor. v. 17.

Sept. 17th, 1657.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

REV. GENTLEMEN,

THE Society mentioned in the following address, is termed the Female Missionary Society.—Each subscriber, pays 50 cents per annum.—The monies collected, are to be appropriated for the purchasing of the bible and other religious books, which are to be distributed among the needy inhabitants of our new settlements, and other places, as shall be thought expedient.

Your's,

PHILA.

An Address, written by a female, to the Female Missionary Society, Massachusetts.

Worthy and respectable friends,

ARE we not engaged in a glorious cause, and may we not hope for the divine presence of our God, and expect his blessing to rest upon us? What can be more animating to a heaven born soul, than to be striving to advance the interest of the dear Redeemer, and doing every thing in its power (the grace of God attending) to build up his kingdom in this world? Saith David, "while I was musing the fire burned: then spake I with my tongue." Ps. xxxix. 3. Methinks that every child of God must and will say, when he reflects upon the late happy meeting of the Female Society; how transporting and soul refreshing was that precious season!—And when we contemplate upon that wise and judicious plan, which was proposed by our worthy and Reverend pastor, that of forming ourselves into a society, for the purpose of contributing for the re-

lief of our poor heathen brethren, who are perishing in native darkness; can we be destitute of gratitude to him? What can more sensibly touch the feelings of a tender, pious heart, than this consideration, that one soul should perish for the want of knowledge? Can any one feel the power of religion, and not wish to have others feel the same? If we have ever tasted that the Lord is gracious, we shall long to have others partake with us. We shall unite with the psalmist and say, "Oh, taste and see that the Lord is good: blessed is the man that trusteth in him." Psalm xxxiv. 8. If the bible has ever been opened to us, (for to the natural man it is a sealed book) and we have been able to say with the Psalmist;—thy word have I hid in my heart;—thy word is a lamp unto my feet, and a light to my path;—I rejoice at thy word, as one that findeth great spoil:—thy word is very pure; therefore thy servant loveth it.—Oh how love I thy law; 'tis my meditation all the day. If, indeed, we have felt like this; our eyes have been opened, to see wondrous things out of the law. And if so, we shall be ready to improve every opportunity, that God gives us, to manifest our love for our dear Lord and Master. How thankful ought we to be, to the Supreme Being, that we are indulged this precious opportunity, which we now enjoy? Is it not animating, to think of being used as instruments in the hand of the great God, of bringing some poor, ignorant souls to the knowledge of the truth as it is in Christ Jesus?—It surely is. If we love God; if we love Jesus Christ, the blessed son of God;

if we love his word ; if we do in reality, love this holy religion of the meek and lowly Jesus ; we shall now aim at the divine glory, in this important business. The child of God who has tasted that his word is sweet ; yea, at times sweeter than the honey or even the honey comb ; feels for perishing souls, that are destitute of this heavenly bread.

My dear Christian friends, have not your hearts burned within you, as did the hearts of the two disciples, when on their way to Emmaus, and conversing about their dear Lord, Jesus himself drew near, and went with them ? Has not this been the case with some of you when Jesus has really drawn near, and opened to you the scriptures ; drawn back the veil, and enlightened the eyes of your understanding ? While thus your eyes have been opened, to see and know your dear Lord, have you not run and told his disciples, that the Lord has risen indeed. Methinks some can answer in the affirmative.—If so, then will they rejoice to send these glad tidings of great joy, to our poor heathen brethren. And while we thus do, and meet together, to commune one with another upon this benevolent plan ; may we not hope that Jesus will be in the midst of us and say, peace be unto you ? Then, what calm serenity and heavenly peace will sit upon every countenance ; if Jesus deigns to converse with us. But it may be, that some will be filled with doubts and fearful apprehensions. If so, his words are, why are ye troubled, and why do thoughts arise in your hearts ; behold my hands and my feet, that it is I myself.—And behold

I send the promise of my Father upon you—therefore up all ye fearful ones, and lay hold of the promise of God, that thereby you may be quickened in your duty. The Bible tells us, that he who waters shall be watered again. Then fear not to sprinkle a few drops upon the distant parched land. And while we thus water, will not the dew descend upon us from above, in plentiful showers. If we trust in Jesus, that he will be in the midst of us, we need not fear who is without ? What greater encouragement can we wish for ? We must not however, expect to enjoy this privilege unmolested. We must look out for trials, that will perhaps sift the true Christian as wheat. Many reproaches have already, and will still be cast, upon the Female Society. This is no sure evidence that the cause is not good, or that the work is not the Lord's. Jesus plainly taught his disciples that in the world they should have tribulation—but comforting words follow : Be of good cheer, I have overcome the world. It is enough that the servant should be as his master.

Christ says, if they have persecuted me, they will also persecute you. We shall have enemies without, and perhaps, some within, who will not be friendly to the cause, and they may bring up an evil report of this good work. But, my friends, let us not fear, neither be cast down. But rather obey Jesus, and stretch forth the hand of faith and lay hold of those promises of God, which are applicable in such a case. No weapon formed against thee shall prosper—and every tongue that shall rise up against thee in judgment thou shalt

condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord. (Isaiah liv. 17.) If we can put our trust in the Lord God, we shall at once see, that neither earth nor hell can prevail against us. And as the Lord said unto Moses, speak unto the children of Israel, that they go forward—in like manner does he speak to the directors of this Society. Let each one take heed that they go not in their own strength, but in the strength of the Lord Jehovah; making mention of his righteousness, and his only. Then shall we see the pleasure of the Lord prosper before us, and the wilderness blossom as the rose. Jesus is preparing the way, and going before—therefore fear not, daughter of Zion—behold thy king cometh sitting on an ass's colt—Hosanna, blessed is the king that cometh in the name of the Lord. What support this must be to the Christian, when he reflects that Jesus is in the way, the great Captain of our salvation? Christ hath told us, search the scriptures. If we are careful to look into our bibles, we shall find abundant encouragement to proceed, particularly where the children, the daughters of Zion are called upon to be in travail for souls. For the purpose of being made strong in the Lord, let us turn to some of them.

Christ saith to the Church, be in pain and labour to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the City, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall

redeem thee from the hand of thine enemies. Arise and thresh, O daughter of Zion, for I will make thine horn iron, and will make thy hoofs brass, and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. Micah iv. 10, 13.

Now if any of us have in reality experienced true religion, we shall certainly feel in a greater or less degree this love for our fellow creatures. Our hearts will bleed in secret for poor Christless souls. Will they not go forth, even for poor heathens, who have never been informed of a Saviour, and know not the way the truth and the life?—They have not the bible in their hands. They do not enjoy those precious and golden privileges that we do—the gospel ordinances. What a miserable situation are they in—ignorant of the God who made them—of Christ who died for them—of their duty, both towards God and man, having no one to teach them—whilst we, no better by nature than they, are enjoying Sabbath and sanctuary privileges, and instructed in our duty, both by faithful ministers and Christian friends. We indeed have line upon line, precept upon precept, here a little and there a little. But they are destitute of all these great and inestimable blessings. Are there any individuals in this society, whose hearts can remain unaffected when viewing them in this deplorable condition? If so, it is a sure evidence that such never saw their own depraved hearts, and the need of a cure for their sin-sick souls. But my unexperienced friends, think not that

there is no treasure in the holy scriptures, because they have never been opened to your understanding. This institution may be the very means, that God designs to make use of, to discover to you hidden treasures, with which all the riches of the Indies cannot be compared. It may be that some souls in this society will be saved, in answer to the prayers of those persons, to whom this word of life has been sent. Therefore do not discourage any from going in to possess the good land; but rather put forth your hand, and take some of those heavenly clusters that are held out to you. Let our hands be ready and hearts open to contribute, for the spiritual relief of perishing fellow mortals, as God gives ability and opportunity. What if some are obliged to arise early and set up late, and even deny themselves some of the necessities of life, in order to advance the little sum—whilst others out of their abundance, may throw much into their treasury. But let such remember, that the widow's two mites were accepted. It is the heart that God looketh at. The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart. If it is but a free will offering unto the Lord—be it more or less, it will be accepted, and returned back four-fold. For thus saith our Lord, give and it shall be given unto you good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that you meet with all, it shall be measured to you again. Luke vi. 38. Therefore let us

make this precious loan unto the Lord—let us not be weary in well doing; for in due season we shall reap, if we faint not.—Gal. vi. 9. Those who cannot contribute so bountifully as others, nor so much as they wish, must be careful to make it up by their prayers; for the establishment of this Society depends much, yea, altogether upon the exertions and earnest prayer of Christians. And we are as much dependant on God for a spirit of prayer, as for ability to give of our substance. But the Lord saith, for this will I be enquired of by the house of Israel to do it for them. Therefore wake all ye praying souls, and call upon your God. There are many who need your prayers—some perhaps within your own walls—many all around you; but particularly those to whom we intend sending the glad news of salvation by Jesus Christ.—And for the establishment of this Society, let the directors of it, and all others that have an interest at the throne of grace, be earnest with their God for its continuance; for it is he that must increase its numbers and its funds. All depends upon the divine blessing. Many may say and all be ready to think, that one year will supercede the necessity of any further exertion; but who can tell what God is about to do? He may open the hearts of the same individuals to subscribe again, and make large accessions to their numbers. Jacob passed over Jordan with his staff, and afterwards became two bands.—Thus it may be with us, for the Lord giveth power to the faint, and to them that have no might he increaseth strength, for they that

wait on the Lord shall renew their strength. Isaiah xl. 29—31. If there are but five wrestling Jacobs, and Queen Esthers, that are truly engaged to go from time to time, to the king, making their petitions with importunity; the golden sceptre will be held out. By the establishment of this Society, the Lord may work wonders, which may cause many hearts to rejoice. Therefore, sing, O daughter of Zion; shout O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem, fear thou not, let not thy cords be slack; the Lord thy God in the midst of thee is mighty, he will save, he will rejoice over thee with joy; he will rest in his love. Zeph. iii. 14, 16, 17. Sing and rejoice O daughter of Zion, for, lo, I come, and I will dwell in the midst of thee, saith the Lord; and many nations shall be joined unto the Lord in that day; and shall be my people, and dwell in the midst of them. Zach. ii. 10, 11. For I, saith the Lord, will be unto her a wall of fire round about, and a glory in the midst of her; therefore wait ye upon me, saith the Lord. Now ye friends of this Society, fear not to meet often, to converse about the great and glorious things which concern the kingdom. You will find that in Malachi iii. 16. we are encouraged to speak often one to another. They that feared the Lord, spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine saith the Lord of hosts in that day when I make up my jewels.—

Wherefore gird up your loins, be sober and hope to the end.— Put on the whole armour of God, take the shield of faith, the helmet of salvation, and sword of the spirit, which is the word of God—praying always with all prayer and supplication in the spirit. Rejoice in the Lord always, and let your moderation be known unto all men—for the Lord is at hand. Let the words of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs; and whatsoever you do, in word or deed, do all in the name of the Lord Jesus; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Be ye also patient, watching your hearts, for the coming of the Lord draweth nigh. The last words which our dear Saviour spoke to his disciples, were, observe all things whatsoever I have commanded you, and, lo, I am with you always, even to the end of the world.

On the reasonableness of an immediate repentance.

[Contin. from page 383, vol. iv.]

7. **I** would next recommend to all who think themselves impenitent, to take into consideration the dreadful sin of insulting the infinite God, by postponing repentance till some future, more convenient season.— Let us consider what is the real language of those who defer repentance till some future period. At present they are rebels against the government of God; they have evil hearts of unbelief; they have gone astray ever since

they were born ; they have sinned against the most convincing evidence ; when they have known their duty, they have not been willing to perform it ; and, to add a deeper stain to their guilt, although they have been frequently intreated to repent and forsake their sins, they have uniformly refused. Still God exhibits himself on the mercy seat once more, and causes it again to be proclaimed in their ears, that *now is the accepted time*. To requite him for this renewed instance of long-suffering kindness and tender mercy, they, with unexampled inscience, form the cool and deliberate conclusion, that they will continue in rebellion till they find a more agreeable time to repent and renounce their sins. To assist us in estimating the awful criminality of such conduct, let us consider an earthly parent, (yet Oh, how inadequate must be the comparison between the kindness and forbearance of any created being, and the forgiving love of Jehovah :) let us consider a parent who had brought up his family with all possible tenderness and care ; who had spent days of toil, and nights of wakefulness to provide for their wants, and to watch against the dangers which might beset their paths ; and who had uniformly and invariably exhibited himself the benefactor, the friend, the bountiful parent of his family.— Let us suppose his children to be possessed of a different spirit, to show no gratitude for his kindness, to set themselves in array against his government, and to behave unceasingly in such a manner as to wound his feelings, and throw the family into a situation of confusion and constant

unhappiness. If, when he mildly remonstrated, informing them that they were destroying themselves, and that he would offer every assistance to recover them from the devious paths of error, and bring them back to obedience and happiness ; but that he could not always bear with their obstinacy, and should be obliged to disinherit and renounce them finally, unless they complied with his wishes and their duty ; if they then abused his tenderness, and treated his proffered favor with contumely, reproach and aggravated rebellion, alledging that they should return to their duty whenever they pleased, how ungrateful should we pronounce their conduct, how hardened their hearts, and how just the indignation of the afflicted parent ! If this faint sketch should exhibit ingratitude and obstinacy in an odious light, how deep must be the stain of that guilt which refuses to obey the call of God, the kindest of benefactors, the ever glorious and Almighty Father.

There is one reflection which ought to strike the minds of those who are guilty of the conduct which I have been considering, with terror, if not with contrition. It is this : God has the power to cut them off in the midst of their wickedness, and they have no security that he will not exercise the power.— He certainly is in no need of their assistance or obedience ; for with a word he could create any number of glorious and obedient beings. *Behold, even to the moon, and it shineth not ; yea, the stars are not pure in his sight ; how much less man that is a worm ; and the son of man which is a worm ?* There is, indeed, an

awful declaration that those who, being frequently reprov'd, harden their necks, shall be suddenly destroyed, and that without remedy. To such persons, also, a solemn passage in the first chapter of Proverbs, is peculiarly applicable: *Because I have called and ye refused; I have stretched out my hand but no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.*

8. Upon this naturally arises a consideration which might justly be esteemed important by every sinner, and which the bible teaches to be of the greatest importance. I allude to the danger of being suffered to go on according to the inclination of a hard and impenitent heart.—It is a truth which can be abundantly proved both from scripture and experience, that the heart of man is exceedingly prone to sin; and it seems equally evident to every thinking mind, that the way of sin is the way of misery, and that *all they who hate wisdom, love death.* At least these truths must be believed by all who believe the bible; and therefore it seems proper that the consideration of being left to the native wickedness of the human heart should fill the conscience with alarm. The man who has a just sense of the plague of his own heart, and the wickedness of his past life, deprecates, above all things, the being left to his own froward inclinations, and his own evil habits. So in all revivals of reli-

gion where the attention of people is excited to seek after salvation, the common and earnest prayer is, that serious things may not wear off from their minds, and that they may not relapse into their former stupidity and deadness. They are convinced how unspeakably great their danger was while they remained secure in sin; and their greatest fear now is, that they shall be left to their natural hardness of heart, and blindness of mind. They recollect, with sensations of astonishment, their former obduracy, and the light views which they had been wont to entertain with respect to eternal things; and they see that it is of God's rich mercy that they have now any sense of the madness and danger of sin. But those persons who feel at ease for the present and expect to attend to religion at some more convenient season, are not in a less dangerous situation because they are insensible of their danger. They are travelling that dismal road, with their eyes shut, in which thousands have gone before them to destruction. To such the following passages of scripture may well be addressed. *Therefore shall they eat of the fruit of their own way, and be filled with their own devices. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil.*

9. Again, let persons who are inclined to procrastinate in these all-important concerns, cast their eyes upon those who have heretofore given place to the same inclination, and they must

be awakened unless they are the subjects of a most dangerous infatuation. How few, alas, of those who in their youth flattered themselves that in old age they should repent, have ever been permitted to see that period. While in the midst of their worldly schemes, perhaps while just entering upon a vast round of business, which was to be accomplished before they could attend to religion, they were taken from the earth, and obliged to give an account of all the deeds done in the body. How ill must they be prepared to render the reasons of their continuing in impenitency and sin ! But even suppose they have reached the period of old age ; that period which in their confused imaginations they had intended to devote to the service of God, what is their situation ? With hands which have labored in the service of Mammon ; with hearts which have been filled with the lusts of this vain and corrupting world, how can they perform a service acceptable to God ? Can those eyes which, for a long series, have gazed with satisfaction upon the temptations which surround them, be raised toward Him who dwelleth in the heavens, in humble adoration ! Can the tongue which has been long accustomed to profane the name of its Maker, be suddenly brought to praise the Great Benefactor, and turned in old age to the voice of melody ? Far otherwise. The man who has lived to old age without religion, is in a state little less than hopeless. Is he avaricious ? His whole soul is more and more engrossed with the love of riches ; death is entirely excluded from his thoughts ; and he acts as tho'

he was secure of living forever here on earth. Is he sensual ? His mind becomes still more the seat of unlawful desire, and he not unfrequently acts the part of a pander to his young relations and acquaintance, not content with offering himself as a victim on the altar of intemperance and brutism. Is he ambitious ? The desire of fame gains new vigor the longer it is indulged, and a man is never more fond of popular favor than in his dotage. In short, whatever worldly thing maintains dominion in the heart of man to the exclusion of religion till old age, it takes away even all seeming excellence, and deadens the subject of it to all considerations, except those which belong to this vain and deceitful world.

C. Y. A.

[TO BE CONTINUED.]

Religious Intelligence.

ORDINATIONS.

ON Wednesday the 23d of May, was ordained at Kingsborough, (Johnstown,) the Rev. *ELISHA YALE*, to the pastoral care of the Church and Society in that place. The Rev. *Charles McCabe*, of Milton, (N. Y.) made the introductory prayer. The Rev. *Nathan Perkins*, D. D. of West-Hartford, (Conn.) preached the sermon, from 2 Cor. iv. 5. "*We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.*" The Rev. *Coanrod Ten Eick*, of Mayfield, (N. Y.) made the consecrating prayer ; during which Dr. *Perkins*, and the Rev. Messrs. *Ten Eick*, *McCabe* and

Shepard, imposed hands. The Rev. Samuel Shepard, of Lenox, (Ms.) gave the charge. The Rev. Charles McCabe gave the right hand of fellowship; and the Rev. Dr. Perkins made the concluding prayer. A peculiar solemnity, during the whole service, was manifested by a numerous auditory convened on the interesting occasion.

ON the 4th instant, the Rev. DAVID DICKINSON, was inaugurated to the pastoral care of the Church of Christ in Meriden, State of New-Hampshire. The public solemnities of the occasion were performed according to the following method of arrangement.—The Rev. Joseph Blodget, of Greenwich, (Ms.) made the introductory prayer. The Rev. Thomas Holt, of Hardwick, (Ms.) delivered the sermon, from Colossians i. 28.—“*Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in CHRIST JESUS.*” The Rev. Asa Burton, of Thetford, (Vt.) made the consecrating prayer. The Rev. Eden Burroughs, of Hanover, (N. H.) delivered the charge. The Rev. Jacob Haven, of Croyden, (N. H.) gave the right hand of fellowship. And the Rev. Joshua Crosby, of Greenwich, (Ms.) made the concluding prayer. The profound attention of a numerous assembly of spectators exhibited evidence of their

serious sense of the solemn and interesting scene. The entire unanimity of the Church and people, on the joyous and yet momentous occasion, presages consequences auspicious to that branch of Zion.

QUESTION.—An explanation is desired, by one of our readers, of a passage in the 8th chapter to the Romans, from the 19th to the 23d vr. inclusive.

AT a Meeting of the General Association of the State of Connecticut, holden in North-Haven, on the third Tuesday in June, 1804—The following persons were chosen Trustees of the Missionary Society of Connecticut, for the ensuing year, viz.—

His honor JOHN TREADWELL, Esq. the honorable Messrs. OLIVER ELSWORTH, ROGER NEWBERRY, AARON AUSTIN, JONATHAN BRACE, JOHN DAVENPORT—The Rev. Messrs. Benjamin Trumbull, D. D. Levi Hart, D. D. Cyrrian Strong, D. D. Nathan Strong, D. D. Nathan Perkins, D. D. and Elijah Parsons.

ANDREW KINGSBURY, Esq. was chosen Treasurer, and JOHN PORTER, Esq. Auditor of the Society.

ATTEST,

LEMUEL TYLER, Scribe.

Donation to the Missionary Society of Connecticut.

July 26, 1804. A Friend of Missions Glastenbury, . \$ 10